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Thesis

# PAUL, MAN OF RELIGION

Submitted by

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# INTRODUCTION.

The purpose of this thesis is a study of Paul as a man of religion. In order to understand him as a religionist, an historical study will be made of his life as a Pharisee and as a Christian.

Paul was a deeply religious man by nature and by training. From his youth he had been an ardent follower of Judaism. He hated the Christians because he thought their teaching was heresy and blasphemy. As a result of his intense zeal he tried to exterminate them. His ideal was righteousness which he thought was attained by keeping the law. Since he was not able to keep it there was an inner struggle which prepared him indirectly for the acceptance of the gospel. He was helpless and in despair. The turning point was the revelation of the living Christ in his conversion experience on the road to Damascus. As a result of this experience he found peace in Christ.

This thesis will be divided into three chapters. The first chapter will deal with Paul's early life: as a Jew, as a Roman, and as a Greek. His early training, his study under Gamaliel, and his personal characteristics will also be considered.

The second chapter will be devoted to the conversion of Paul. Why he was a persecutor, the preparation for his conversion, and the conversion experience will be discussed. The factors contributing to his conversion, which are the death of Stephen, Paul's own reaction toward the Christians, his religious dissatisfaction, and his work as a religious persecutor, will be examined.

The third chapter will endeavor to state the New Faith. Paul's Gospel, his mysticism, his personal religion, which includes justification by faith and the cross, and his conception of Jesus will be considered. His life under the Law and under Christ will be contrasted. Lastly, his zeal to share the New Faith will be mentioned.

In the preparation of this thesis a study of the Acts and the Epistles has been made. This has been supplemented by a reading of outstanding scholars on the theme.

# CHAPTER I.

## EARLY LIFE OF PAUL

Paul lived in a large world. He was first of all a "Hebrew of the Hebrews" and therefore belonged to the great religious race of antiquity who devoted her energies to the worship of Jehovah. Then he was Roman born which made him a member of the world of government and law. Furthermore, he was a citizen of the world of general culture and of literature.

As a Jew Paul was of pure Jewish descent. His parents were strict Hebrews of the stock of Israel, the seed of Abraham, and the tribe of Benjamin.(1) It was an honor to belong to this tribe because Benjamin and Judah maintained the national integrity while the ten tribes had chosen Jeroboam as their leader. He was a Hebrew of the Hebrews, and he belonged to the Pharisaic party which was always zealous for the observance of the Law. He was a legalist and met all the requirements for righteousness which the Pharisees demanded. In his speech before Agrippa he stated that he lived after the

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(1) II Corinthians 11:22; Romans 11:1; Philippians 3:5.

strictest sect of the religion of the Jews, and before the Sanhedrin he said he was a Pharisee, a son of the Pharisees.(1)

Our knowledge of the family is limited. His father, mother, brother or sister are never mentioned by him, but we know there were at least two children in the family, a daughter and a son.(2) The Jewish name of the son was Saul while his Roman name was Paul. We cannot infer because his father was a Roman citizen that the family was wealthy. The bestowal of Roman citizenship on Jews was not dependent upon wealth. Furthermore, because he learned a trade is no indication that the father was poor, for the rabbis taught that it was the duty of every father to teach his son a trade.

As a Roman Paul was a Jew of the Dispersion. Even before his time the Sibylline writings state that "every land and sea was full of Jews." Therefore the Jews were settled in all parts of the world. Those who were in the Roman empire sometimes had the rights of citizenship in the cities in which they lived and some-

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(1) Acts 26:5; 23:6
(2) Acts 23:16

times they had the rights of Roman citizenship. Paul was a citizen both of Rome and of Tarsus, for in his conversation with the chief captain we learn that his father was a Roman citizen.(1) It is not known definitely how his father obtained this citizenship which Paul inherited or how the family became residents of Tarsus. T radition says he was driven from his home in northern Galilee and that he escaped with his wife and child and went to Tarsus.

The Roman government was friendly toward the Jews. Judaism had the right to exercise jurisdiction over the Jews unless they were Roman citizens. Therefore they could try their own members according to the Jewish laws, both in civil and criminal matters. Several instances in the life of Paul confirm this.

The political privileges of the Roman state were valuable to him while he lived in Tarsus. They were a great advantage and also a distinction to him in his missionary work and he made use of them when necessary. There were three outstanding advantages: freedom from

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(1) Acts 22:28
(2) Acts 9:2; 22:19; 26:11

dishonorable punishments, like crucifixion and scourging, trial by Roman courts, and the right of an appeal to the emperor. His Roman citizenship secured for him an honorable release from the prison in Philippi while in Jerusalem he was saved from being scourged. Then his life was saved from the plots of the Jews because he appealed to the emperor when he was in prison in Caesarea.(1)

His Roman citizenship meant more to him than protection. He had the Roman viewpoint. He caught the vision that Christianity was to be a religion for the world and not a narrow Jewish sect. "Perhaps it was the Roman Empire with its wide borders, splendid organization and wondrous power over the nations, that first inspired in him the thought that Christianity should become a world-power."(2)

As a Greek Paul was born about A. D. 1 in Tarsus, a Greek city in Asia Minor which was about 515 miles northwest of Jerusalem. It was situated on one of the main lines of

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(1) Acts 16:37; 22:25; 25:11
(2) Lowstuter, W. J., Paul, Campaigner for Christ p. 15

commerce of the world. Tarsus ranked in population, commerce, wealth, culture, and education with Athens and Alexandria. Being a free city, it was free from the Roman land-tax and the Roman garrison; had jurisdiction over its own citizens as well as foreigners; also controlled its own finances.

Leaders in the fields of education, philosophy, and literature were in Tarsus. Aratus, the poet, from whom Paul quoted in his address at Athens, lived there. This intellectual atmosphere of the Greek world was helpful to him. The language of the empire, which was Greek, also equipped him for his future work. This civilization, which was the best of the age, would have a deep, abiding influence. It broadened his outlook upon life which was an asset in preparing him for his work among the nations.

Therefore Paul was a Jew by heredity, a Roman by citizenship, and a Greek by environment. He was, indeed, a man with the world viewpoint.

Training

Although foreign born he was reared according to the strict Jewish principles.[1] His earliest education, which was essentially religious, probably was at the Jewish synagogue. The Book of the Law was the manual of instruction. Although the language of his home would be the Aramaic vernacular, the Greek language was used in the school. His Bible was the Greek version of the Scriptures. He also read the Old Testament in Hebrew. In addition to reading the Scriptures he would memorize portions of the Prophets and the Law in Hebrew and in Greek. No doubt before he left Tarsus he not only was able to read but he was familiar with the interpretations of famous Jewish rabbis.

Since every Jewish boy was taught a trade, he was a tent maker. The exact nature of his trade is not certain but the conclusion is that he learned to weave coarse tent-cloth from goat hair. This was a local trade.

When about thirteen years of age a Jewish boy became "a son of the law", and no doubt Paul went to

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(1) Philippians 3:4-6

Jerusalem shortly after this time. For training no place would compare with Jerusalem because of the temple and also because of the excellent type of instruction. He was in the school of Gamaliel, the grandson of Hillel. Gamaliel was considered the greatest master of that time. According to the record in Acts he appears as a man broadminded, liberal, courageous, and independent, for he favored an unpopular cause. When the Jewish leaders wanted to persecute the Christians his advice was to let them alone. He thought God might be in the religious movement.(1)

We have only a general idea of the method or the substance of the education received under Gamaliel. The pupils went to the courts of the temple for their instruction. In his study the Law came first, then the Prophets, and the Writings, especially the Psalms. No philosophy, art, literature, or science as was taught in Greece or Egypt was given. The chief characteristic of the work was memorizing. The teacher would explain the Scripture again and again until the pupils could repeat it. The student might be compared to a cistern which loses nothing that

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(1) Acts 5:38-39

has been put into it.

The content of the teaching was theoretically the Mosaic Law but it was really the interpretation of the Law which tradition had given it. The allegorical method was a popular method of interpretation. By this method the rabbis could escape the interpretation of difficult passages because anything could be proved by this method. Therefore new allegorical interpretations were added to the old traditions.

It was a great advantage to Paul to have the influence of this kind, broad, and wise teacher. Even during his spiritual conflict he never forgot the lessons and they helped him in his struggle. Gamaliel was loyal to the national traditions and devoted to the Law. Therefore under his teaching Paul lost none of his early piety and after this thorough instruction he was well equipped for the office of rabbi. We do not know how long he stayed in Jerusalem but if he completed the rabbinical course he must have remained twelve years.

Some of the outstanding teachings of Judaism which

he received should be mentioned. The center of Judaism was "God, personal, final, and the supreme, Maker of heaven and earth and of man, Lawgiver and Judge."[1] This was his greatest heritage. They thought God revealed His will in the Law and that it was impossible to change it because it was considered perfect and final. Paul as a Pharisee is the outcome of his conviction of God. Therefore, if God's Law was so important, it must be kept. He was zealous for the traditions of the fathers and thought he must keep every commandment. Most of the ritual was taken up with regulations of the approach of impure men to God. His loving kindness was overshadowed by fear of transgressing the Law. Religion, therefore, became a system of commands and prohibitions instead of a spiritual attitude.

As a result of his training he absorbed a profound devotion to the Law and to Judaism. He became the intensest of Pharisees.[2] Even after he became a Christian all his presuppositions of thought were Hebrew to the end.

After several years in Jerusalem Paul returned

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(1) Glover, T. R., Paul of Tarsus p. 34
(2) Acts 22:3; 26:5; Galatians 1:14; Philippians 3:6

to his former home in Tarsus. He probably ministered in the synagogue and made his living by tent-making. After some years he returned to Jerusalem probably to become a rabbi. This title could not be obtained until he was forty years of age. In the meantime he lived as a Pharisee. The implication of Acts 26:10 indicates he was a member of the council because he voted for the death of some of the early Christians. He evidently was there some time before the death of Stephen.

Robinson gives three important respects in which Paul retained as a Christian the Judaistic point of view. (1) Purity, justice, and uprightness were emphasized. These ideals were superior to any other religion of the empire. While in the school of Gamaliel he was in an ethical atmosphere. The great utterances of the Hebrew prophets were not forgotten. (2) A world-wide propaganda had been started by the Pharisees. The Jewish religion was stretching out into all the important places of the empire. While Paul was at Jerusalem he would see evidences of this cosmopolitan and international phase of Judaism. The list of people who went to the Passover is also

suggestive of this far reaching influence. Acts 2:9-11 states there were "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya and Cyrene, and so-journers from Rome, both Jews and proselytes, Cretans and Arabians" in Jerusalem at the same time. (3) He stood for monotheism.[1]

"In his Jewish career Paul's soul was fired with these three ideals, ethical purity, the world-wide destiny of worship of Jehovah, and its displacement of all other religions. The first led him later to despair of perfectly keeping the law; the second caused him to be deeply moved by the Hellenistic message of Stephen; the third prompted him to persecute the Christians."[2]

Judaism was the only religion to Paul and to it he dedicated his life. He was the greatest religionist of his day.

Personality

Paul had a remarkable personality. He was a keen, independent thinker

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(1) Robinson, B. W., Life of Paul pp. 36-37
(2) Robinson, B. W., Life of Paul p. 37

and yet he had a strong, emotional temperament. He possessed a tender, delicate conscience and a strong, resolute will. He had a tremendous passion, for he always felt the reality of what he suffered and enjoyed. "There also appears in his conduct a singular union of strength and tenderness, of strenuous energy with pathetic desire for sympathy, of heroic courage with passionate love for friends."(1)

The intensity of his religious disposition was one of his most important characteristics. He was a religious personality, a religious genius, a religious enthusiast. He was always whole-hearted and threw himself into everything that appeared to be right. Because of his zeal he dedicated himself from his youth to Judaism. He was a Pharisee because he thought that sect tried to embody in their lives the will of God. Late in life when writing to Timothy he said, "I thank God, whom I serve from my forefathers with a pure conscience."(2)

In addition to this he was a man of affairs. He

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(1) Purves, George T., The Apostolic Age p. 71 f.
(2) II Timothy 1:3

was fond of public action and also was born to be a leader. Every phase of life or experience seemed to be known to him. This was an unusual combination but Paul possessed all of them. This was because of the completeness and the intensity of his nature.

# CHAPTER II.

## CONVERSION OF PAUL

Two important facts of the first century are that Paul, the Pharisee, the outstanding religious enthusiast of Judaism, persecuted the early Christians and that later he became a zealous follower of the cause he had persecuted.

Why a Persecutor

Paul became a persecutor because "his interest, his convictions, his enthusiasm, his devotion were what they were; through his persecuting activities these find a direct and reliable expression."[1] He was naturally a religious character and this was strengthened by his training at home and under Gamaliel, and also his Pharisaic instruction. Because he was a religious enthusiast, his whole life was devoted to religious activity.

The Christians were teaching that the Messiah had been condemned by the Jews, put to death on the cross, and had risen from the dead. The Jews were expecting the Messiah to be an earthly ruler who was to come in glory and redeem Israel from the Romans; then they would have

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(1) Lowstuter, W. J., Paul, the Campaigner for Christ p. 42

joy and peace. To be informed that the Messiah had come and had been crucified by his people, and furthermore to be told that salvation was through Jesus, the Crucified, and not by the Law, was more than Paul, a loyal follower of Judaism, could stand. The teaching was heresy and blasphemy. He saw a threat against his own faith and thought it ought to be stopped.

The Gospel began to spread, a fact which caused fear among the Jews. Opposition began to rise which manifested itself openly in the stoning of Stephen, one of the seven deacons. Stephen had visited the synagogue and presented the Gospel. He was "full of grace and power, wrought great wonders and signs among the people."(1) The Jews were not able to meet his arguments. He was brought before the Sanhedrin on the charge that he had announced the supersession of the Law and the overthrow of the temple. "This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."(2)

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(1) Acts 6:8
(2) Acts 6:13

When Stephen was asked if the charge were true, he gave his famous defense. They listened calmly to the historical narrative but when he charged them with killing Jesus, the Sanhedrin was instantly in an uproar. Looking up he said, "I see the heavens opened, and the Son of man standing on the right hand of God."[1] The Jews considered this blasphemy. They took him immediately outside the city and stoned him.

The indictment against the new sect might be summed up as follows: "the change of Israelite custom, involving the disappearance of Israel's nationality; contempt for the Law and a clear menace of the Law's continuance and validity; a hideous parody of the Messianic hope; and, implicitly the final abandonment of Israel to Roman rule."[2]

Persecution began at once, for the rulers were determined to exterminate the Christians. Paul was appointed by the rulers as the leader of this movement. Therefore, in defense of the Law, and because he thought the Christians were blasphemers of God and insulters of

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(1) Acts 7:56
(2) Glover, T. R., Paul of Tarsus p. 56 f.

the Messianic ideals of the Jews, he became a persecutor. He thought Jesus was an imposter and he believed it was his duty to wage war against those who believed in Him. He was determined the Christians should not go on with their preaching. "With him it was a religious war, a holy war; he went in the name of the Lord."[1] In all his persecutions he thought he was doing the will of God. His great passion was to win God's favor which he thought could be accomplished by persecuting the Christians. He was sincere, conscientious, and true in all he did. Hence from religious motives he was the outstanding persecutor of his day.

Paul invaded the homes of the Christians, arrested, imprisoned, and also brought them before the Sanhedrin. The survivors fled from the city into other parts of the country; some into Judea, others into Samaria, and others went as far north as Syria.

After persecuting the Christians in Jerusalem, Paul, "yet breathing threatening and slaughter against the

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(1) Lowstuter, W. J., Paul, Campaigner for Christ p. 46

disciples," resolved to carry on his persecution beyond Palestine, for the Sanhedrin had jurisdiction of the Jews outside Palestine. Therefore he secured letters from Caiaphas, the High Priest, President of the Sanhedrin, giving him power to arrest men and women and to bring them back to Jerusalem for trial and sentence.(1)

His motive was powerful. He was earnest and very religious, but his direction was wrong. Nothing but the voice of God could have stopped him. All the efforts of man would have failed, for he was determined to destroy the church. "Humanly speaking and historically speaking, the alternative was: Convert Saul of Tarsus to Christianity or consign the Church to destruction."(2)

With a company of Jews he started on the trip to Damascus. Since the trip was a long one he had time for reflection. "In truth his mind was ill at ease, and the very intensity of his hostility to Christianity is an evidence thereof....A man is never so violent in the assertion of his faith as when he feels it slipping from

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(1) Acts 9:1-2
(2) Carter, Thomas, Life and Letters of Paul p. 26

his grasp; and that was the reason of Saul's 'exceeding madness' against the Church."[1]

Preparation for His Conversion

Several factors entered into the experience of Paul to prepare him for his conversion.

First, he knew about Jesus. Although he had not seen Jesus personally he had heard of Him through his friends. He knew of His work and its effect upon them.

Second, during his persecutions he came in contact with the Christians in their homes, on trial, and in prisons. He had an opportunity both to hear and to watch them. Their whole lives had been changed. Jesus had a grip on them and they acted as if He were there. They seemed to know God as he had not known Him. They were patient, calm, fearless, forgiving, and also they were willing to suffer persecution and even die for the new faith. He realized this new movement had a transforming power which could make saints and heroes of men. They had a peace and power that he was striving to obtain.

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(1) Smith, David, The Life and Letters of St. Paul p. 47

Third, the testimony of Stephen at the time of his martyrdom probably had a tremendous effect. During the slow process of death Paul had an opportunity to study his whole attitude. A man being stoned, and yet so calm! He heard Stephen's last words of seeing the Christ, and no doubt the thought came to him as to the possibility of Jesus being alive. Could it be that Jesus was the Messiah? Could the resurrection be true? He was perplexed. He could not meet the argument, but he would not accept it. Stephen's prayer, "Lord, lay not this sin to their charge" probably had a tremendous influence. A man who could love his enemies was something new to him. St. Augustine says that if Stephen had not so prayed, the Church would not have Paul today.

Fourth, his religious experience was not satisfactory. He had always been a religious man and was continually seeking to find God and to win his favor. He had been taught that he could win God's favor by keeping the Law but it had failed. Even the fact that he was a son of Abraham had not helped him. He had not found God nor the way to escape sin.

Fifth, the Law was a disappointment to him. He had been trying for years to secure peace by the Pharisaic method of legal observance, but his labor had been in vain and he was dissatisfied. From a boy he thought the Jewish Law was complete and recorded what a person must do in order to be saved, but it only condemned him. Religion under the Law was composed of observances, such as ceremony, ritual, and paying of tithes.

He studied the Law and was "as touching the righteousness which is in the law, found blameless."[1] He believed that he must keep the whole Law if it were to save him; also if he failed in one point he was guilty of all.[2] His conclusion was there was none righteous. "His experience under the law was disappointing both in its personal effect upon his soul and in his rabbinic failure to find a theoretic system of salvation."[3] Judging his life by the standards of Judaism he realized that his life was a failure.

With this previous experience it is no wonder he

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(1) Philippians 3:6
(2) Galatians 3:10; 5:3
(3) Robinson, B. W., The Life of Paul p. 45

persecuted the church. The Law had failed, and he was not satisfied. His means of salvation brought him only his sense of guilt. The thought probably came to him of the way he could be saved. He desired peace but could not find it. He wanted to be reconciled to God but failed. His old hopes were useless. The Christians revealed to him that they had something his religion had not given him. He might have wondered if he were on the wrong road. In this despair he was prepared for the Damascus experience.

"His old hopes were bankrupt. He sought peace and found it not; incessant struggle was the portion of his days and nights. He longed to be reconciled to God, but knew not how. The failure of what he had relied upon prepared him in a measure, at least, to give ear to any new promise that offered to bring him peace with himself and God. His very discontent and despair made him the more ready."(1)

Conversion

As he neared Damascus the crisis came. God intervened. At noon a

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(1) Lowstuter, W. J., Paul, the Campaigner for Christ p. 57

bright light flashed around him and he fell to the ground. A voice said, "Saul, Saul, why persecutest thou Me? Paul replied, "Who art Thou, Lord?" The answer came, "I am Jesus whom thou persecutest; but rise, and enter into the city, and it shall be told thee what thou must do." When Paul arose he was blind and was led into the city. There he continued three days in prayer and fasting in the house of Judas. On the third day, Ananias, a Jewish disciple, who had received directions from God, went to him and said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." Immediately his sight was restored. He arose and was baptized. Then he took food and was strengthened.(1)

"It took the Christ of God to see in Saul, his most inveterate foe, the future Paul, his most devoted friend. And he was willing to stake his all on the impression a true view of himself would make on the woefully misguided man."(2)

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(1) Acts 9:3-19
(2) Carter, Thomas, Life and Letters of Paul p. 26

Accounts of Conversion

More detailed accounts are given of Paul's conversion than of any other character in the Scripture. Three are given in Acts, one by Luke and two by Paul; one in Galatians; and two references in I Corinthians.(1)

According to Galatians, he had persecuted the Christians and immediately following, the conversion occurred near Damascus. The change was sudden, due to the revelation of Jesus. Christ was revealed to him and in him. The vital point is that here he saw God as Jesus knew and revealed Him. In I Corinthians 9:1 he mentions that he has seen Jesus, and in I Corinthians 15:5-8 he relates various appearances of the risen Jesus to different persons and last of all unto himself.

In comparing Luke's account with Paul's the following differences are to be noted. Luke alone mentions the three days's blindness and the fast of Paul; he alone records a vision of Paul and another of Ananias; he alone states that part of the purpose of the visit of Ananias was that Paul should receive the Holy Spirit; and

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(1) Acts 9:1-19; 22:6-16; 26:12-18; Galatians 1:11-17; I Corinthians 9:1; 15:8

he alone mentions the scales falling from Paul's eyes before sight was restored.[1] Paul says the men fell to the ground when the voice spoke while Luke says they stood, and Paul says they did not hear the voice while Luke says they heard it.[2] Acts 26 does not mention Ananias and the commission was given to Paul at the time of his conversion by Jesus, while in Acts 22 the commission was given by Ananias in Damascus.

There are, however, agreements of the narratives in Acts. First, there was an external phenomenon in connection with the conversion. Second, Paul saw nothing with the physical eyes but the light which blinded him. Third, Paul met Jesus near Damascus.[3]

The way to account for the differences is to keep in mind the outstanding point of the story which is the transformed life of Paul. Paul had a tremendous experience. He was so absorbed in what was coming to him that he did not heed the details.

The central fact of the story is that Paul, the

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(1) Acts 9:9; 9:10-12; 9:17; 9:18
(2) Acts 26:14; 9:7; 22:9; 9:7
(3) Gilbert, G. H., The Student's Life of Paul p. 27 ff.

Pharisee, while on the way to Damascus to persecute the Christians, had a vision of Jesus. During this struggle of inner dissatisfaction, God revealed to him the living Christ. He at once became a changedman and acknowledged Jesus as Lord. From that time forth Jesus became the center of his consciousness; Christ in Paul and Paul in Christ. He became a friend of the cause he had persecuted. "He had died unto the old life, old thoughts, old self, old hopes."(1)

Interpretations of Conversion Experience

Various interpretations are given in regard to his experience, such as a literal experience, a vision, or a long process. A brief consideration of each will be given.

The literal interpretation is to regard the experience as a literal statement of what took place. This means that Paul actually saw Jesus. If Paul literally saw Jesus, why did not others see Him? It must be kept in mind that Paul was the only one who got anything out of the experience. It could not be possible to have

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(1) Lowstuter, W. J., Paul, Campaigner for Christ p. 62

sound and sight literally true and only be caught by one of the party. In Galatians Paul says, "I am crucified with Christ." This can not be literal. If he is not literal in his epistles, it is unreasonable to demand that he should be literal when relating such an experience as his conversion. This was a wonderful experience for Paul, and, of course, he would be picturesque in describing it.

The second theory is to regard the experience as a vision. As Paul lay upon the ground the Glorified Christ manifested Himself to him. It was a vision which came through the senses and was sudden, overwhelming, and revolutionary. He had a supernatural revelation of Jesus and as a result his whole life was suddenly changed.

The third theory is that his conversion should be considered as a gradual process which culminated in his Damascus experience. A spiritual, mental, and physical crisis had entered into his life. As he neared Damascus the truth came to him and he found peace. Jesus became a reality.

"After the Damascus vision he rose to his feet a

new man with a new purpose and new powers, capable of turning the world upside down, and ready to do all things which his new Master might require of him in the strength continually sufficient for his need."[1]

As a result of his conversion three distinct elements were gradually revealed to him.

First, the conviction came to him that Jesus was alive. God had revealed to him His Son. From that time forth he always believed in the resurrection. The central factor of his later teaching was that the crucified Christ who was on the right hand of God appeared to him.

Second, the conviction came to him that the Gospel message was for all nations. Jews, Greeks, Barbarians, and Scythians were included.[2]

Third, he realized that he was to be the instrument in the hand of God to accomplish this purpose. In Galatians 1:16 he says that God revealed "his Son in me, that I might preach it among the Gentiles."[3]

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(1) Hayes, D. A., Paul and His Epistles p. 27 f.
(2) Acts 26:17-18; 9:15; 22:15; Romans 1:5; Galatians 1:16
(3) Robinson, B. W., The Life of P aul pp. 54 f.

"The conversion, then, had three parts--the personal conviction, the circle of the nations, and the practical program. The first was Jewish, the second was Greek, and the third was Roman. The first was related to his experience under the law; the second, to Stephen's vision; and the third, to his life as a persecuting apostle of Judaism."(1)

His Call

His conversion and his commission are inseparable. After his conversion things gradually worked themselves out as God desired. He knew he was to enter upon a new life, but he did not know the whole trend. Since he was of the Gentile world it is reasonable to believe that God had called him to carry the Gospel to the Gentiles. His experience and training prepared him for the broader fields of service.

Years of Obscurity

After his conversion he went into Arabia. We do not know where he went, how long he remained, what he did, nor when he came back. No doubt he was preparing himself for future work.

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(1) Robinson, B. W., The Life of Paul p. 57

Paul and Luke refer to his preaching in Damascus some time within the first three years after his conversion.[1] He preached long enough to arouse opposition and also long enough to win disciples by whose help his life was saved.

About three years after his conversion Paul went back to Jerusalem. According to the account in Acts the disciples were afraid of him because of his past history, but Barnabas told of the appearance of Jesus to him and his work as a preacher in Damascus. Some of the Jews were plotting to kill him, so he was taken to Caesarea where he sailed for his home in Tarsus.[2] We do not know how long he remained in Tarsus, but it was about ten years from the time he left Jerusalem until he became associated with Barnabas at Antioch.

His ministry in Syria and Cilicia are obscure.[3] No doubt they were years of preparation and activity. When he began his second missionary campaign he went through Syria and Cilicia "confirming the churches." Hence the churches must have been founded by him during this

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(1) Galatians 1:17; Acts 9:20-30
(2) Galatians 1:18-23
(3) Galatians 1:21

period[1] because he did not visit churches that had been established by other people.[2]

Public Ministry

Barnabas had been sent by the church at Jerusalem to take care of the new church at Antioch. He needed help, so he sent for Paul who was at Tarsus. Paul went to Antioch and remained with Barnabas for a year. Then he returned to Jerusalem and soon began his great missionary career. He became the greatest missionary the world has ever known. His objective was to carry the Gospel of Christ throughout the Roman Empire.

Therefore Paul's Jewish descent, his Greek environment, his Roman citizenship, his training in Jerusalem, his conversion, his years in Arabia, and his work in Syria and Cilicia fitted him for his missionary career. His experiences in connection with his missionary journeys prepared him to write the Pauline epistles. The dynamic power of his life was Christ.

"Paul attained a 'mighty life' because he was a man of mighty powers concentrated upon a single aim. That

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(1) Acts 15:41
(2) Romans 15:20

aim was the conversion of men to the practice of the holy life consequent upon a genuine faith in his risen and triumphant Lord. That made him the world's greatest missionary."[1]

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(1) Hayes, D. A., Paul and His Epistles p. 65

# CHAPTER III.

## THE NEW FAITH

On the road to Damascus a great personal adjustment took place. A new revelation of God in the terms of Jesus came to Paul. "Henceforward the central facts of life for Paul were that while he was yet a sinner God had found and forgiven him, and that this was the work of Jesus Christ in whose love the love of God had become plain."[1] Under the Law Paul felt he had secured the displeasure of God but through Jesus he had become reconciled to Him.

Paul's Gospel

After his conversion he was zealous for the New Faith. His Gospel is his interpretation of Jesus. He was saved as a simple man. The fact grew upon him that the Gospel was universal. If God would save him, He would save others. He realized the universal need of the Gospel and he knew of no way of salvation except through Christ. He never felt on good terms with God until he knew Jesus.

Every man needs a helper because of the actual guilt of individuals. His conclusion was that the universal

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(1) Dodd, C. H., The Meaning of Paul for Today p. 75

need was to get in touch with God because God offers a saving power to every sinner.[1] According to the Scriptures there are none righteous.[2] Since men and women need a power unto a new life, God has provided a way for bringing men into right relations with Himself by faith in Jesus.[3]

Paul is sure his Gospel is sufficient for the healing of the world; a universal Gospel to meet a univeraal need. There is a universal guilt and need[4] because mankind has failed to make the right relations with God for his salvation.[5] To meet this need God has made it possible for all men to be saved simply through faith in Jesus Christ.[6] Because God is gracious is the reason He offers saving power to every sinner.

When Paul talks to individuals he puts the blame of sin of them. He tells of a power that can make them new and that is the power of God revealed in Christ. According to the Gospel of Christ they can be raised from sin and be granted heavenly citizenship in His body.[7]

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(1) Romans 3:21-26
(2) Romans 3: 10-18
(3) Romans 1:16-17
(4) Romans 3:9-20
(5) Romans 1:18-3:20
(6) Romans 3:21-8:39
(7) Ephesians 2: 1-10

The Gospel meets the world's needs apart from the Law but not contrary to it. Paul never threw away the Law but he pointed out what it could do and what it could not do. The Law did a good piece of work in getting the Jews ready for the Gospel. The Law could not save but the Gospel can. Men are saved by the mercy and the character of God.

Salvation is offered on the basis of faith as a gift of Jesus. Faith is defined as belief, self-committal, reliance, and fidelity. Faith in the New Testament means a personal attitude toward Jesus; a personal adjustment. It is not a creed.

Paul found there was a power of God unto the newness of life. Salvation was provided by the graciousness of God. This Gospel is made accessible on a personal relationship with God. It was accomplished through the life and the death of Christ on the condition of faith. God was in Christ reconciling the world unto Himself.(1) The death and resurrection of Jesus are the key notes of Paul's Gospel.

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(1) II Corinthians 5:19

In Pauline thinking a saved man is a changed man, a Christlike man, a new creation.[1] When God and the sinner come into personal relationship there is a personal adjustment. Getting salvation might be compared to a jewel with many sides. From one side it looks like acquittal, from another point of view adoption, from another ransom, from another sanctification.

The terms in the above paragraph are illustrations which are fluid and flexible, not hard and fast definitions. These terms are used to explain a personal adjustment. "He cared infinitely more for facts and experience than for words and formulae."[2] According to Paul an individual is a saved man when he comes into a personal relation with God. He has become a new creation in Christ Jesus. Christ lives in him. It is an acting, growing experience which is never finished. It is impossible to exhaust friendly terms with Jesus.

Salvation is received as a gift of God while the Law taught it was by works. Grace is a characteristic

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(1) II Corinthians 5
(2) Gardner, Percy, The Religious Experience of Saint Paul p. 178

word; grace unearned and by undeserved favor. "Through grace only can man be saved, and grace is given through entering into the life of Christ, who came into the world to redeem us from the power of sin working in and through the body."(1) Paul could not get away from the thought of God's great love. He discovered God in Jesus Christ very different from the God of Judaism. He was infinitely better than could be expected.

The spirit of the Gospel is "to seek and to save" those who are lost. Because the Gospel had done so much for Paul, he felt the obligation of offering it to others. He realized that men needed to be changed and he realized that he had a Gospel which would meet the needs of both Jew and Gentile; one provided by the goodness of God. Salvation is more than a legal status; it is a power unto a new life.

Paul in his preaching offered men an experience, a power of God made accessible. He emphasized faith. To believe is essential and it means that the convert will allow Christ to exercise power in his life. He accepts the proposition that he will take from Jesus what He has

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(1) Gardner, P., The Religious Experience of Saint Paul -p. 167

to give--power, grace, pardon, sanctification, etc. The test is Jesus saves. Paul's argument is, "I have been saved."

The whole process of salvation starts with the attitude of what the individual will do with Jesus and also that Jesus can do something for him. The Gospel is accepted by the Christian faith in Jesus. He came as One who could save men and give power for a new life. Adjusting to Jesus is also adjusting to God.

Paul means that salvation "can be attained only by becoming a member of the body of Christ, joined to the Head of love and dependence, doing the will of God as revealed in Christ, and partaking of his righteousness."(1)

The Mystic "A mystic is simply one who believes that he can enter into intimate relation and hold communion with the invisible, the infinite."(2) According to this definition Paul was a sane mystic and the kind of mystic who saw things from the spiritual point of view. His mysticism was the Christ mysticism. He believed he could come in personal contact with God in terms of

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(1) Gardner, P., The Religious Experience of Saint Paul p. 87
(2) Lowstuter, W. J., Paul, Campaigner for Christ p. 163

Jesus; not the historical Jesus but the spiritual Christ; not the Jesus of Galilee but the exalted Christ. He emphasized the fact that he got God and Jesus in a spiritual way. He taught him how to live and to think. His final goal was God whom he obtained through Jesus. The transformation was normal and psychological.

Paul was a practical mystic. He kept fellowship with Christ, but this did not mean that he lost his identity nor that he was absorbed in Him. His interests, purposes, actions, and character were the same as those of his new Master.(1) Christ was a living reality in his life. He died to his former life,(2) and came into the new life through Christ.(3)

Paul was an ethical mystic. He judged all spiritual gifts by their value. Since he was a Jesus mystic, life consisted in daily living and walking in the Spirit. He did not separate the Holy Spirit from God. The terms are used interchangeably.(4) Furthermore, he did not teach that he could have the Spirit and not have God.

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(1) Romans 8:9; Galatians 5:16; Philippians 2:5
(2) Romans 6:2; Ephesians 4:22
(3) Galatians 2:20
(4) Romans 8

In Christ The communion with the living, exalted Christ is the center of his religion. "In Christ," "with Christ," "through Christ," "in the blood of Christ," and "in the name of Christ" are characteristic expressions of Paul in describing his communion with Christ. This is his great confession that the exalted Christ is living in him and he is living in Christ. "In Christ," which occurs one hundred sixty-four times in his letters, is a mystical expression which expresses his most intimate fellowship with Christ.(1)

The beginning of this communion with Christ began with the Damascus experience. This was an experience which "Paul looks upon as caused by God, which betokens to him with absolute certainty that the living Christ has been revealed to him, or that Paul himself has been taken possession of by Christ, and which includes also the inward transformation and at the same time apostolic commission."(2)

Union with Christ meant both life and death; life

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(1) Deissmann, A., Religion of Jesus and the Faith of Paul p.171
(2) Deissmann, A., Religion of Jesus and the Faith of Paul p.184

in the Spirit but death unto the flesh.[1] In this mystical union he suffered,[2] was crucified,[3] was buried,[4] was raised,[5] and lived with Christ.[6] "As Christ lives in God, he teaches, so shall the believer live in Christ."[7]

The eighth chapter of Romans is the great chapter on mysticism which deals with the life in the Spirit. Living in Christ set him free. The Law could not release him from condemnation and it could not help him to keep it. Salvation was more than escape from condemnation. It involved a power to rise to higher things; a power to a new life. This meant holy, righteous, and good living. He lived and walked in the Spirit. This fellowship with Christ gave him strength for all his tasks.[8]

"Christ the Living, highly exalted with the Father, but also as Spirit living in Paul, and Paul in Him by God's

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(1) Romans 6:2; 7:4; 8:10; II Cor. 4:10; Gal. 2:20; 3:27
(2) Romans 8:17
(3) Galatians 2:20
(4) Romans 6:4
(5) Colossians 2:12
(6) Romans 6:8
(7) Gardner, P. The Religious Experience of Saint Paul p. 200
(8) Philippians 4:13

grace--that is the Apostle's assurance of Christ and experience of Christ."[1]

Paul maintained this fellowship through prayer. In every letter he offers a prayer and furthermore he tells his converts to pray.[2] Then he kept this fellowship because his inner life was pure[3] and he thought upon higher things.[4]

Personal Religion

Religion is a personal attitude, adjustment, or relationship to God. The religion of Paul is personal because "it is essentially a matter of the personal relationship between God and the believer and between the believer and his fellow man."[5] It included his devotion to Christ which was controlled his thought and life and also his communion and fellowship with Christ.[6] Paul lived in the living, spiritual Christ. He talked with the Lord as an individual talks with a friend.[7] He taught that Jesus was just as real, though not seen, as

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(1) Deissmann, Adolf, St. Paul p. 134
(2) I Thessalonians 5:17
(3) II Corinthians 10:5
(4) Colossians 3:2
(5) Lowstuter, W. J., Paul, Campaigner for Christ p. 169
(6) Galatians 2:20
(7) II Corinthians 12:1-9; Acts 16:6-7; Galatians 1:12

when He was upon earth. Paul wanted men to know Christ and the great fact of the Christian experience was His presence in daily life. New ideals and power for new living were made possible through the personal Christ, but lives must be in harmony with His character if He is to abide and if they are to have fellowship with Him. Evidence of a changed character must be manifested.

Justification by Faith

Justification by faith is an important teaching of Paul. Being a man of his own century, he took metaphors from the life of the day and used them to interpret Jesus. Justification was a term which was used in the courts at that time. Justify means to acquit[1] and also to change. He not only was acquitted but set free. His legal status was changed because he was declared righteous before God.[2] He escaped from the life of sin and then lived with God. Paul had been given over, committed, consecrated as one who belonged to Christ; therefore he lived a different type of life. He was no longer persecuted but treated as just. A right relationship between God and him was made

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(1) II Corinthians 5:21
(2) Galatians 3; Romans 3 and 4

possible by Jesus as his representative. He was righteous because of his trust in Christ.

The watchword of Paul's Gospel is that God justifies the ungodly.(1) In his teaching he brings out the thought that God has always wanted to forgive men and now he has provided a way for doing it in the death of Christ. It is an act on God's part. In this way He puts man into a right relation with Himself by revealing His own character and eternal attitude toward men.

Faith, as used by Paul, is generally defined as faith in Jesus Christ. It is union with God which is made possible by fellowship with Christ. It is an attitude on man's part that corresponds with God's love and grace. Righteousness is granted as a free gift but it is faith that takes hold of righteousness. This means that the believer has courage to believe that Jesus is the Son of God and died that sinners might know that God is a loving and forgiving God.

They exercise faith who accept as a free gift the offer which God has made in the life and death of His Son.

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(1) Romans 4:5

As a result they commit themselves to the saving and keeping power of Christ; therefore justification can not be earned.[1] This means that God forgives sin and the forgiveness is only made possible by faith and not earned by works. Everything depends upon the righteousness of God.[2] Man is justified by grace through faith. "It means that the 'righteousness of God' becomes ours, not by the assertion of the individual will as such, but by the willingness to let God work."[3]

Justification by faith is the starting point of the new life. Faith accepts the grace of God. A right relation exists between the Christian and God. On the ground of faith God considers men righteous. By the act of faith the love of God takes the place of sinful desires and impulses in the heart. The aim is to serve God. The whole life is transformed.

In his method of describing his religious confessions the following are important; justification, redemption, adoption, reconciliation, forgiveness, and sanctification.

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(1) Romans 4:5
(2) Eph. 2:8; 3:12; Rom. 4:16; 9:32; Gal. 2:16; 3:24
(3) Dodd, C. H., The Meaning of Paul for Today p. 108

These are figurative expressions of the different ways a sinner stands before God. In all these cases the individual is in a bad position, but when Christ comes in, his standing is changed.

The Cross

Paul teaches that God wanted men to know Him; therefore He was willing to suffer in His Son. He paid the price in Jesus,[1] and the Cross cost Jesus everything He had. God does not love us because Jesus died for us, but Jesus died to reveal the fact that God had always been gracious.

In the Cross Paul discovered that God was opposed to sin and that He always cared for men.[2] "The Cross stands out before him as the grand demonstration of the divine love that stoops to the lost to forgive and save."[3] God wanted men to know what He was like and He wanted men to be like Him. Therefore He went the full length of the Cross. He opened up to the world the great news of the type of God He was. In the Cross is the greatest revelation of God's eternal character. He is a loving, ethical,

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(1) Romans 8:32
(2) Colossians 1:26
(3) Morgan, W., The Religion and Theology of Paul p. 106

intelligible Father, the great Healer. Paul realized that Jesus was the One sent to give the Gospel which originated with God. There was something in the world which had not been given before. Jesus had brought salvation. "God was in Christ reconciling the world unto Himself."(1)

According to the first three chapters of Romans mankind was universally under condemnation. Guilt is a thing of character and can not be transferred. Christ suffered in behalf of others but He could not take the guilt. Paul, as well as all mankind, was saved by God through Jesus. It included His whole life, His death, and the Cross. Calvary did not make God love men, but God's love gave Calvary. Here we see how much God was willing to pay in order to help men.

Therefore to meet the universal need there is a universal method of salvation through faith in Christ(2) which was demonstrated in the Cross of Christ. God cared so much for men that while they were sinners He made an arrangement by His Son. "While men were yet sinners,

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(1) II Corinthians 5:19
(2) Romans 1:18-3:20

Christ died for us."[1] Jesus did die for men and brought to them a power from God they otherwise did not have.

Jesus was treated as a sinner in order that sinners might become righteous in the sight of God. "Christ redeemed us from the curse of the law."[2] He released us from the wrong conception of God. He was a representative and He made possible the reconciliation between God and sinful men. In Christ God "reveals, vindicates, and satisfies his whole moral nature."[3]

The heart of the Gospel is the Cross because it is the great revelation of God. It shows what God was willing to pay in order that men might be saved from sin and it also reveals how terrible sin is. There was no limit to His love. He offered salvation, forgiveness, and peace. Man was freed from sin and secured a new life. The one condition was faith.

A quotation from Glover gives an excellent summary of the importance of the Cross. "In the Cross He showed Himself, His heart, and His love; and doing so He captured

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(1) Romans 5:8
(2) Galatians 3:13
(3) Stevens, G. B., The Theology of the New Testament p. 413

the self, the heart and the love of men, who thereupon came over to His view of sin and of everything else."[1]

Contrast of Life under the Law and under Christ

Paul teaches there is a saving power to meet the need of both Jew and Gentile apart from the Law. The provision is due to the goodness of God.

The seventh chapter of Romans is his great confession of his experience under the Law before his conversion. His idea of the Law was that it was good, holy, and given by God. He approved of it and it made him sensitive toward wrong doing. With that sense of condemnation the Law was sort of a challenge which showed him the nature of sin and in some instances perhaps attracted him to it. The Law drove him to Christ because it showed him his helplessness. It set standards of holiness for him which he in his own strength could not attain. His criticism of the Law is that it had no power. Ritual is never a determining factor in securing salvation. Man needs help and the Gospel of Christ offers him the power of God unto a new life.

When he became a Christian he came into union with

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(1) Glover, T. R., Paul of Tarsus pp. 88 f.

Christ. There was a change of union, relationship, change of life; a tremendous break with the past. Paul illustrates his break with the past and his coming into union with Christ by the figure of dying. He died to the old way of living and was raised to a new way of living. The old life was governed by lower standards but in becoming a Christian a new type of life was manifested.(1) The new life in Christ involved a change of allegiance and service. He is still a servant but he obeys a new Master. He takes orders from Christ.(2)

The Law had not done for him what the Gospel has accomplished. Law opened his eyes to sin. Apart from the Law sin could not condemn. Sin tempted him to go on in the old way and led him to death.(3) The Law was holy but the trouble was it brought him no power. It could tell him what he ought and ought not to do while the Gospel gave him the power of God unto a new life. The Gospel did something for him the Law could not do.(4)

His former religion punished him because he suffered from his sense of sin. Before his conversion he thought

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(1) Romans 6:12-14
(2) Romans 6:15-23
(3) Romans 7:11
(4) Romans 7:7-25

he ought to keep the Law and after his conversion he thought he ought to keep the commandment. The difference in his life before and after the Damascus experience was that first he needed something the Law could not give and as a Christian he obtained it.

Paul was religious before his conversion because He was trying to keep the commandments but he was not living up to them and could not keep them. After his conversion he had a power to fulfill the commandments and furthermore he was brought into the right relation with God.

He taught that men ought to live the new kind of life. By accepting Jesus there will be new loyalty, new power, a new life.

Paul's Conception of Jesus

Paul assigned to Jesus an uniqueness. He is the Son of God, a name not given to anyone else. He teaches a great exaltation of Jesus, but there is always a discrimination between God and Jesus. There is no place in Paul that Jesus was God in the same sense that God was. God the Father always has preeminence over Jesus.(1) He exalts

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(1) I Corinthians 11:3; Romans 6:4

Jesus but the Father is greater than the Son. God is the author of our salvation and Christ is the instrument through whom He works.[1] The Father has given His Son;[2] has given Himself. He had nothing more to give. God is the Judge, the Father, the great Justifier.

Paul in his letters brought out vividly his conception of Jesus. He teaches: the preexistence of Christ,[3] Christ the head of the church,[4] church the bride of Christ,[5] "image of invisible God, the firstborn of all creation,"[6] Creator,[7] Preserver,[8] Redeemer,[9] Reconciler,[10] Sanctifier,[11] Jesus transcends all others because in Him "dwelleth all the fulness of the Godhead bodily,"[12] "Head of all principality and power,"[13] In Christ there is fullness of wisdom,[14] and furthermore He leads His followers into a complete experience.[15]

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(1) Romans 8:32
(2) II Corinthians 5:18
(3) Ephesians 1:10
(4) Ephesians 1:22; 5:23; Colossians 1:18
(5) Ephesians 5:25; 5:29-32
(6) Colossians 1:15
(7) Colossians 1:16
(8) Colossians 1:17
(9) Colossians 1:14
(10) Colossians 1:20-22
(11) Colossians 1:22
(12) Colossians 2:9
(13) Colossians 2:10
(14) Colossians 1:19; 2:3
(15) Colossians 1:28; 2:9,10

Paul claims that Christ has accomplished a perfect point of contact with God,[1] and also in Christ the most perfect religion is made possible.[2] A complete Christ is possible because He knows about God. He offers a complete religion because He brings men into a complete relation with God. The Gospel is universal because "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Sythian, bondman, freeman; but Christ is all, and in all."[3]

Paul was thoroughly committed to the cause of Christ. "To Jesus he looks as the slave to his master, as the ransomed to his ransomer, as the worshipper to his God; and he cherishes the idea of a union with Him the most intimate that can be conceived."[4] Whether he lived or died he must serve the cause.[5] He considered it not only a privilege to believe but to suffer for Christ, and he was glad he had invested everything in Him.[6] Then he desires the fulness of salvation and eternal life. "One thing I do,

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(1) Colossians 1:1-3:4
(2) Colossians 3:5-4:6
(3) Colossians 3:11
(4) Morgan, W., The Religion and the Theology of Paul p. 3
(5) Philippians 1:21
(6) Philippians 3:7-8

forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."[1]

This great confession of Paul has grown out of the experience of his personal contact with Jesus. He says these things because Jesus has had these significances for him. His life proves the power of the Gospel. In Jesus he has found for himself and for others the transcendent approach to God. He has found peace and love that will express itself.

Sharing the New Faith

The Damascus experience meant two things to Paul. He realized the revelation of the living Christ and also his obligation to spread the Gospel of Christ among the nations.

Since he had Jesus, the great revelation of God, he wanted to share this experience, for he realized what God had done for him He would do for others. His love and devotion were boundless because he had a great personality in his life. His message was a great God,

best defined in Jesus. He went out into the world with its needs and offered Jesus to all mankind; thus breaking down racial lines. He was willing to do anything to win others to his cause.

In his missionary preaching Jesus was offered as a Saviour. The heathen must give up their old gods and worship. The principal thing, however, was to lead men and women into a new type of religious experience patterned after Jesus as Lord. In other words, God and men got together. His Gospel could do what other religions had not succeeded in doing, and as a result men were transformed and saved. "'All things are yours; and you are Christ's and Christ is God's,' is his broad principle."[1]

Great ethical demands were made. He demanded renewed life, renewed character, the Jesus type of living. He was concerned with conduct.[2] His ideal was found in the character of Jesus. Love, "which is the bond of perfectness," is the center of his ethics. Gentleness, meekness, peacefulness, forbearance, forgiveness, and generosity are stressed.

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(1) Dodd, C. H., The Meaning of Paul for Today p. 148
(2) Romans 11:33-12:2

Paul was devoted to the cause of Christ and to his friends. His passionate desire was to lead others into the Christ experience. He was patient, gentle, lovable, tolerant, affectionate, brave, and strong in his great work for his Master.

Paul was a man of religion. He was, indeed, one of the great religious geniuses of history. Reverence for God and a passionate devotion to His service were characteristic of his career and character. Before his conversion he was loyal to Judaism and after his conversion his whole life was dominated by Christ. At the close of life he could truthfully say, "I have fought the good fight, I have finished the course, I have kept the faith."

# SUMMARY.

In the preceding chapters we have observed several things about Paul as a man of religion. His significance as a man of religion is naturally to be evaluated in its historical setting. His purpose when he was a Pharisee and also when he was a Christian was to serve God. To this end his whole life was devoted.

We have noticed that his early life laid the foundation for his religious experience. Being born in a strict Jewish home, living in Tarsus which gave him the Roman viewpoint, and having the advantage of Greek culture, gave him the broad outlook which was an important asset to him all his life.

Furthermore we observed that in his early education and also in his instruction under Gamaliel he became thoroughly acquainted with the Law and as a result he became an ardent follower of Judaism. In addition to the training, his remarkable personality had an important place in making him a religious enthusiast.

The conversion experience is important because these are the determining factors in his becoming a Christian. We

have observed his life as a persecutor and also other events that prepared for the conversion, and then the marvelous conversion experience itself when Christ revealed Himself to him. He was converted from a proud Pharisee to a servant of Christ. The fact that it was the event and not the method is impressive.

After his conversion we observed the beginnings of the New Faith. Some of his views were changed but yet he remained a Jew. He kept the Pharisaic zeal for God, and his heritage of school and home always are in evidence. His great power was that Christ lived in him and he lived in Christ. He was a Christ mystic. His former life was like bondage but the new life was freedom. In his old life he felt under condemnation but now he was justified by Christ.

His religion was a personal attitude or adjustment to God, and his Gospel was the Jesus way of finding God which was accomplished through faith in Jesus Christ. The heart of his Gospel is the Cross because it revealed the graciousness of God and his attitude toward sin. Since He

wanted men to know Him and to be like Him, He went the length of the Cross and paid the price in Jesus.

Because of his great faith and his devotion to God and to Christ he was willing to give his life in trying to evangelize the world.

His religious zeal and his devotion is an ideal of inspiration and aspiration for Christians today.

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